

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

2. The Canon of Discipline (2. Vinaya Piṭaka)

5. The Supplement (Parivāra) (5. Parivārapāḷi)

The Sweat-Inducing Stanzas (Sedamocanagāthā)



PaliVerse

5. The Supplement (Parivāra)

The Sweat-Inducing Stanzas

1. Questions on Non-Separation

479. Not in communion with monks and nuns;
A certain living together is not obtained there;
By non-separation there is no offence;
This question was thought out by the wise.

Things not to be disposed of, things not to be divided up;
Five were spoken by the great sage;
For one disposing of, for one using, there is no offence;
This question was thought out by the wise.

I do not speak of ten persons, having avoided eleven;
For one paying respect to a senior there is an offence; this question was
thought out by the wise.

Not one who is suspended, nor one under probation;
Not one who has split the Community, nor one who has gone over to another
faction;
Standing on the ground of the same communion;
How then might one be not common in the training?
This question was thought out by the wise.

He approaches the Teaching, inquiring, the wholesome connected with
meaning;
He does not live, he is not dead, he is not quenched - which person do the
Buddhas call that?
This question was thought out by the wise.

I do not speak of above the collar-bone, having avoided below the navel;
On account of sexual intercourse, how might one be expelled?
This question was thought out by the wise.

A monk builds a hut begged for oneself;
On a not designated site, exceeding the proper measure;
Involving destruction, without walking space around it, there is no offence;
This question was thought out by the wise.

A monk builds a hut begged for oneself;
On a designated site, of proper measure;
Not involving destruction, with walking space around it, there is an offence;
This question was thought out by the wise.

Not performing any bodily action;
Nor even speaking to others by speech;
One might commit a grave matter involving expulsion;
This question was thought out by the wise.

Not anything bodily and verbal;
Even being peaceful, one would not do evil by mind;
He being removed, how might he be well removed?
This question was thought out by the wise.

Not conversing with any human being;
One would not utter a word of speech to others;
One might commit a verbal offence, not a bodily one;
This question was thought out by the wise.

Training rules praised by the excellent Buddha;
There would be four entailing initial and subsequent meetings of the
Community;
One might commit all by a single action;
This question was thought out by the wise.

Both ordained unilaterally together;
One might accept a robe from the hand of both;
The offences would be different;
This question was thought out by the wise.

Four people having arranged;
Carried away heavy goods;
Three are expelled, one is not expelled;
This question was thought out by the wise.

2. Questions on Expulsion and so on

480. A woman might be inside,
And a monk might be outside;
There is no hole in that house;
On account of sexual intercourse;
How might one be expelled?
This question was thought out by the wise.

Oil, honey, molasses, and also ghee;
Having taken it oneself, one might deposit it;
When seven days have not passed;
For one who uses when there is a reason, there is an offence;
This question was thought out by the wise.

With the forfeiture, an offence;
With the pure, an expiation;
For one committing together;
This question was thought out by the wise.

Monks might be assembled with twenty;
They might perform an act perceiving as a complete assembly;
A monk might be standing at twelve yojanas;
And that act might be invalidated on account of an incomplete assembly;
This question was thought out by the wise.

By merely exchanging steps and by speech spoken;
All the grave ones that are remediable;
One might commit sixty-four offences together;
This question was thought out by the wise.

Dressed in the inner robe;
Wrapped in the double robe that is twofold;
All those are forfeitable;
This question was thought out by the wise.

And there is no motion, nor is there a wording of the legal act;
And the Conqueror did not say "monks" indeed;
Going for refuge also does not exist for her;
And her full ordination is unshakable;
This question was thought out by the wise.

One may kill a woman, not a mother, and a man, not a father may one kill;
The fool may kill an ignoble one, and by that one may experience proximity;
This question was thought out by the wise.

One may kill a woman and a mother, and a man and a father may one kill;
Having killed mother and father, by that one may not experience proximity;
This question was thought out by the wise.

Without accusing, without reminding;
One may perform a legal act against one not present;
And the legal act done would be well done;
And the Community as doer would be not an offender;
This question was thought out by the wise.

Having accused, having reminded;
One may perform a legal act against one present;
And the legal act done would be not done;
And the Community as doer would be with offence;
This question was thought out by the wise.

For one who cuts, an offence; for one who cuts, no offence;
For one who conceals, an offence; for one who conceals, no offence;
This question was thought out by the wise.

Speaking the truth, a heavy one; and speaking falsely, a light one;
Speaking falsely, a heavy one; and speaking the truth, a light one;
This question was thought out by the wise.

3. Questions on Expiation and so on

481. Determined for dyeing, dyed;
Even though made allowable, existing;
For one using, there is an offence;
This question was thought out by the wise.

When the sun has set, a monk eats meat;
Not a mad man, nor mentally deranged;
Nor would he be afflicted by pain;
And there is no offence for him;
And that rule was taught by the Fortunate One;
This question was thought out by the wise.

Not with lustful mind, nor with thieving intention;
Nor did he intend another for death;
For one giving a voting ticket, there is cutting off;
For one receiving, a grave offence;
This question was thought out by the wise.

Nor a forest dwelling deemed dangerous;
Nor was authorization given by the Community;
Nor was the kathina-privilege spread for him right there;
Having deposited a robe, he would go half a yojana;
For one at break of dawn right there, no offence;
This question was thought out by the wise.

Bodily, not verbal;
All with different cases;
Simultaneously, one would commit together;
This question was thought out by the wise.

Verbal, not bodily;
All with different cases;
Simultaneously, one would commit together;
This question was thought out by the wise.

Three women - that sexual intercourse he does not indulge in;
Three men, three ignoble eunuchs;
And he does not practise sexual intercourse in the characteristic;
There may be cutting off on account of sexual intercourse;
This question was thought out by the wise.

He requests a robe from his mother, but not designated for the Community;
By what is there an offence for him, and no offence regarding relatives;
This question was thought out by the wise.

When angry he is one who fulfils, when angry he is blameworthy;
Then what indeed is that rule, by which when angry he is praiseworthy;
This question was thought out by the wise.

When satisfied he is one who fulfils, when satisfied he is blameworthy;
Then what indeed is that rule, by which when satisfied he is blameworthy;
This question was thought out by the wise.

Entailing initial and subsequent meetings of the Community, grave offence;
Expiation, acknowledgement;
Wrong-doing one would commit together;
This question was thought out by the wise.

Both have completed twenty rains retreats;
For both one preceptor;
One teacher, one wording of the legal act;
One is fully ordained, one is not fully ordained;
This question was thought out by the wise.

Not made allowable nor dyed with dye;
Clothed in that he may go wherever he wishes;
And there is no offence for him;
And that rule was taught by the Fortunate One;
This question was thought out by the wise.

She does not give, she does not accept, formal acceptance by that is not
found;
One commits a heavy offence not a light one, and that on account of use;
This question was thought out by the wise.

She does not give, she does not accept, formal acceptance by that is not
found;
One commits a light offence, not a heavy one, and that on account of use;
This question was thought out by the wise.

One commits a heavy offence with remainder;
One conceals dependent on disrespect;
Not a nun, nor would she incur a fault;
This question was thought out by the wise.

The sweat-releasing verses are concluded.

Its summary:

Not in communion, not to be given away, and ten, non-suspended;
One approaches the rule above the collar-bone, from that and begged for
oneself, two.

Not bodily and heavy, not bodily, not verbal;
Not conversing and training, both and four people.

Woman and oil, requiring forfeiture, and monk and step-by-step;
Clothed and not a motion, one may not kill mother or father.

Without accusing, having accused, one cutting and truth indeed;
Determined and at sunset, not dyed and not forest-dweller.

Bodily and verbal, and three women and also mother;
Angry, one who fulfils, satisfied, and offences entailing initial and subsequent
meetings of the Community, both.

Not made allowable, one does not give, not giving one commits a heavy
offence;
Sweat-inducing verses, questions elucidated by the wise.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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